PREFACE.

IN the following pages I have endeavoured to point out ſome important things with reſpect to female education. It is true, many treatiſes have been already written; yet it occurred to me, that much ſtill remained to be ſaid. I ſhall not ſwell theſe ſheets by writing apologies for my attempt. I am afraid, indeed, the reflections will, by ſome, be thought too grave; but I could not make them leſs ſo without writing affectedly;

fectedly; yet, though they may be inſipid to the gay, others may not think them ſo; and if they ſhould prove uſeful to one fellow-creature, and beguile any hours, which ſorrow has made heavy, I ſhall think I have not been employed in vain.

THOUGHTS

THOUGHTS ON THE EDUCATION OF DAUGHTERS.

THE NURSERY.

AS I conceive it to be the duty of every rational creature to attend to its offspring, I am ſorry to obſerve, that reaſon and duty together have not ſo powerful an influence over

human conduct, as inſtinct has in the brute creation. Indolence, and a thoughtleſs diſregard of every thing, except the preſent indulgence, make many mothers, who may have momentary ſtarts of tenderneſs, neglect their children. They follow a pleaſing impulſe, and never reflect that reaſon ſhould cultivate and govern thoſe inſtincts which are implanted in us to render the path of duty pleaſant—for if they are not governed they will run wild; and ſtrengthen the paſſions which are ever endeavouring to obtain dominion—I mean vanity and ſelf-love.

The

The firſt thing to be attended to, is laying the foundation of a good conſtitution. The mother (if there are not very weighty reaſons to prevent her) ought to ſuckle her children. Her milk is their proper nutriment, and for ſome time is quite ſufficient. Were a regular mode of ſuckling adopted, it would be far from being a laborious taſk. Children, who are left to the care of ignorant nurſes, have their ſtomachs overloaded with improper food, which turns acid, and renders them very uncomfortable. We ſhould be particularly careful to guard them in their infant ſtate from bodily pain; as their minds can then afford them no

amuſement to alleviate it. The firſt years of a child's life are frequently made miſerable through negligence or ignorance. Their complaints are moſtly in their ſtomach or bowels; and theſe complaints generally ariſe from the quality and quantity of their food.

The ſuckling of a child alſo excites the warmeſt glow of tenderneſs—Its dependant, helpleſs ſtate produces an affection, which may properly be termed maternal. I have even felt it, when I have ſeen a mother perform that office; and am of opinion, that maternal tenderneſs ariſes quite as much from habit as inſtinct. It is poſſible, I

am convinced, to acquire the affection of a parent for an adopted child; it is neceſſary, therefore, for a mother to perform the office of one, in order to produce in herſelf a rational affection for her offspring.

Children very early contract the manners of thoſe about them. It is eaſy to diſtinguiſh the child of a well-bred perſon, if it is not left entirely to the nurſe's care. Theſe women are of courſe ignorant, and to keep a child quiet for the moment, they humour all its little caprices. Very ſoon does it begin to be perverſe, and eager to be gratified in every thing. The uſual

mode of acting is complying with the humours ſometimes, and contradicting them at others—juſt according to the dictates of an uncorrected temper. This the infant finds out earlier than can be imagined, and it gives riſe to an affection devoid of reſpect. Uniformity of conduct is the only feaſible method of creating both. An inflexible adherence to any rule that has been laid down makes children comfortable, and ſaves the mother and nurſe much trouble, as they will not often conteſt, if they have not once conquered. They will, I am ſure, love and reſpect a perſon who treats them properly, if ſome one elſe does not

not indiſcreetly indulge them. I once heard a judicious father ſay, "He would treat his child as he would his horſe: firſt convince it he was its maſter, and then its friend." But yet a rigid ſtyle of behaviour is by no means to be adopted; on the contrary, I wiſh to remark, that it is only in the years of childhood that the happineſs of a human being depends entirely on others—and to embitter thoſe years by needleſs reſtraint is cruel. To conciliate affection, affection muſt be ſhown, and little proofs of it ought always to be given—let them not appear weakneſſes, and they will ſink deep into the young mind, and call

forth its moſt amiable propenſities. The turbulent paſſions may be kept down till reaſon begins to dawn.

In the nurſery too, they are taught to ſpeak; and there they not only hear nonſenſe, but that nonſenſe retailed out in ſuch ſilly, affected tones as muſt diſguſt;—yet theſe are the tones which the child firſt imitates, and its innocent playful manner renders them tolerable, if not pleaſing; but afterwards they are not eaſily got the better of—nay, many women always retain the pretty prattle of the nurſery, and do not forget to liſp, when they have learnt to languiſh.

Children

Children are taught revenge and lies in their very cradles. If they fall down, or ſtrike their heads againſt any thing, to quiet them they are bid return the injury, and their little hands held out to do it. When they cry, or are troubleſome, the cat or dog is chaſtiſed, or ſome bugbear called to take them away; which only terrifies them at firſt, for they ſoon find out that the nurſe means nothing by theſe dreadful threatenings. Indeed, ſo well do they diſcover the fallacy, that I have ſeen little creatures, who could ſcarcely ſpeak, play over the ſame tricks with their doll or the cat.

How,

How, then, when the mind comes under discipline, can precepts of truth be inforced, when the first examples they have had would lead them to practise the contrary?

MORAL

MORAL DISCIPLINE.

IT has been aſſerted, "That no being, merely human, could properly educate a child." I entirely coincide with this author; but though perfection cannot be attained, and unforeſeen events will ever govern human conduct, yet ſtill it is our duty to lay down ſome rule to regulate our actions by, and to adhere to it, as conſiſtently as our infirmities will permit. To be able to follow Mr. Locke's ſyſtem (and this may be ſaid of almoſt all treatiſes on education) the parents muſt have ſubdued their own paſſions, which

which is not often the caſe in any conſiderable degree.

The marriage ſtate is too often a ſtate of diſcord; it does not always happen that both parents are rational, and the weakeſt have it in their power to do moſt miſchief.

How then are the tender minds of children to be cultivated?—Mamma is only anxious that they ſhould love her beſt, and perhaps takes pains to ſow thoſe ſeeds, which have produced ſuch luxuriant weeds in her own mind. Or, what ſtill more frequently occurs, the children are at firſt made play-things of, and when

when their tempers have been ſpoiled by indiſcreet indulgence, they become troubleſome, and are moſtly left with ſervants; the firſt notions they imbibe, therefore, are mean and vulgar. They are taught cunning, the wiſdom of that claſs of people, and a love of truth, the foundation of virtue, is ſoon obliterated from their minds. It is, in my opinion, a well-proved fact, that principles of truth are innate. Without reaſoning we aſſent to many truths; we feel their force, and artful ſophiſtry can only blunt thoſe feelings which nature has implanted in us as inſtinctive guards to virtue. Diſſimulation and cunning will ſoon drive all other

good

good qualities before them, and deprive the mind of that beautiful ſimplicity, which can never be too much cheriſhed.

Indeed it is of the utmoſt conſequence to make a child artleſs, or to ſpeak with more propriety, not to teach them to be otherwiſe; and in order to do ſo we muſt keep them out of the way of bad examples. Art is almoſt always practiſed by ſervants, and the ſame methods which children obſerve them to uſe, to ſhield themſelves from blame, they will adopt—and cunning is ſo nearly allied to falſehood, that it will infallibly lead to it—

or ſome fooliſh prevaricating ſubterfuge will occur, to ſilence any reproaches of the mind which may ariſe, if an attention to truth has been inculcated.

Another cauſe or ſource of art is injudicious correction. Accidents or giddy tricks are too frequently puniſhed, and if children can conceal theſe, they will, to avoid chaſtiſement. Reſtrain them, therefore, but never correct them without a very ſufficient cauſe; ſuch as a violation of truth, cruelty to animals, inferiors, or thoſe kind of follies which lead to vice.

Children

Children ſhould be permitted to enter into converſation; but it requires great diſcernment to find out ſuch ſubjects as will gradually improve them. Animals are the firſt objects which catch their attention; and I think little ſtories about them would not only amuſe but inſtruct at the ſame time, and have the beſt effect in forming the temper and cultivating the good diſpoſitions of the heart. There are many little books which have this tendency. One in particular I recollect: The Perambulations of a Mouſe. I cannot here help mentioning a book of hymns, in meaſured proſe, written by the ingenious author

of

of many other proper leſſons for children. Theſe hymns, I imagine, would contribute to fill the heart with religious ſentiments and affections; and, if I may be allowed the expreſſion, make the Deity obvious to the ſenſes. The underſtanding, however, ſhould not be overloaded any more than the ſtomach. Intellectual improvements, like the growth and formation of the body, muſt be gradual—yet there is no reaſon why the mind ſhould lie fallow, while its "frail tenement" is imperceptibly fitting itſelf for a more reaſonable inhabitant. It will not lie fallow; promiſcuous ſeeds will be ſown by accident, and they will ſhoot up

with the wheat, and perhaps never be eradicated.

Whenever a child aſks a queſtion, it ſhould always have a reaſonable anſwer given it. Its little paſſions ſhould be engaged. They are moſtly fond of ſtories, and proper ones would improve them even while they are amuſed. Inſtead of theſe, their heads are filled with improbable tales, and ſuperſtitious accounts of inviſible beings, which breed ſtrange prejudices and vain fears in their minds.

The liſp of the nurſery is confirmed, and vulgar phraſes are acquired; which children, if poſſible, ſhould never hear.

To be able to expreſs the thoughts with facility and propriety, is of great conſequence in life, and if children were never led aſtray in this particular, it would prevent much trouble.

The riot too of the kitchen, or any other place where children are left only with ſervants, makes the decent reſtraint of the parlour irkſome. A girl, who has vivacity, ſoon grows a romp; and if there are male ſervants, they go out a walking with them, and will frequently take little freedoms with Miſs, the bearing with which gives a forwardneſs to her air, and makes her pert. The becoming mo-

deſty, which being accuſtomed to converſe with ſuperiors, will give a girl, is entirely done away. I muſt own, I am quite charmed when I ſee a ſweet young creature, ſhrinking as it were from obſervation, and liſtening rather than talking. It is poſſible a girl may have this manner without having a very good underſtanding. If it ſhould be ſo, this diffidence prevents her from being troubleſome.

It is the duty of a parent to preſerve a child from receiving wrong impreſſions.—As to prejudices, the firſt notions we have deſerve that name; for it is not till we begin to waver in our opinions,

opinions, that we exert our reaſon to examine them—and then, if they are received, they may be called our own.

The firſt things, then, that children ought to be encouraged to obſerve, are a ſtrict adherence to truth; a proper ſubmiſſion to ſuperiors; and condeſcenſion to inferiors. Theſe are the main articles; but there are many others, which compared to them are trivial, and yet are of importance. It is not pleaſing to ſee a child full of bows and grimaces; yet they need not be ſuffered to be rude. They ſhould be employed, and ſuch fables and tales may be culled out for them as would

excite their curioſity. A taſte for the beauties of nature ſhould be very early cultivated: many things, with reſpect to the vegetable and animal world, may be explained in an amuſing way; and this is an innocent ſource of pleaſure within every one's reach.

Above all, try to teach them to combine their ideas. It is of more uſe than can be conceived, for a child to learn to compare things that are ſimilar in ſome reſpects, and different in others. I wiſh them to be taught to think—thinking, indeed, is a ſevere exerciſe, and exerciſe of either mind or body will not at firſt be entered on, but with

with a view to pleaſure. Not that I would have them make long reflections; for when they do not ariſe from experience, they are moſtly abſurd.

EXTERIOR ACCOMPLISHMENTS.

UNDER this head may be ranked all thoſe accompliſhments which merely render the perſon attractive; and thoſe half-learnt ones which do not improve the mind. "A little learning of any kind is a dangerous thing;" and ſo far from making a perſon pleaſing, it has the contrary effect.

Parents have moſtly ſome weighty weighty buſineſs in hand, which they make a pretext to themſelves for neglecting the arduous taſk of educating their children; they are therefore ſent

to ſchool, and the allowance for them is ſo low, that the perſon who undertakes the charge muſt have more than ſhe can poſſibly attend to; of courſe, the mechanical parts of education can only be obſerved. I have known children who could repeat things in the order they learnt them, that were quite at a loſs when put out of the beaten track. If the underſtanding is not exerciſed, the memory will be employed to little purpoſe.

Girls learn ſomething of muſic, drawing, and geography; but they do not know enough to engage their attention, and render it an employment of the mind. If they can play over a few tunes

tunes to their acquaintance, and have a drawing or two (half done by the maſter) to hang up in their rooms, they imagine themſelves artiſts for the reſt of their lives. It is not the being able to execute a trifling landſcape, or any thing of the kind, that is of conſequence—Theſe are at beſt but trifles, and the fooliſh, indiſcriminate praiſes which are beſtowed on them only produce vanity. But what is really of no importance, when conſidered in this light, becomes of the utmoſt, when a girl has a fondneſs for the art, and a deſire of excellence. Whatever tends to make a perſon in ſome meaſure independent

of

of the ſenſes, is a prop to virtue. Amuſing employments muſt firſt occupy the mind; and as an attention to moral duties leads to piety, ſo whoever weighs one ſubject will turn to others, and new ideas will ruſh into the mind. The faculties will be exerciſed, and not ſuffered to ſleep, which will give a variety to the character.

Dancing and elegance of manners are very pleaſing, if too great a ſtreſs is not laid on them. Theſe acquirements catch the ſenſes, and open the way to the heart; but unſupported by ſolid good qualities, their reign is ſhort.

The lively thoughtleſſneſs of youth makes every young creature agreeable

for

for the time; but when thoſe years are flown, and ſenſe is not ſubſtituted in the ſtead of vivacity, the follies of youth are acted over, and they never conſider, that the things which pleaſe in their proper ſeaſon, diſguſt out of it. It is very abſurd to ſee a woman, whoſe brow time has marked with wrinkles, aping the manners of a girl in her teens.

I do not think it foreign to the preſent ſubject to mention the trifling converſations women are moſtly fond of. In general, they are prone to ridicule. As they lay the greateſt ſtreſs on manners, the moſt reſpectable characters will

will not eſcape its laſh, if deficient in this article. Ridicule has been, with ſome people, the boaſted teſt of truth —if ſo, our ſex ought to make wonderful improvements; but I am apt to think, they often exert this talent till they loſe all perception of it themſelves. Affectation, and not ignorance, is the fair game for ridicule; and even affectation ſome good-natured perſons will ſpare. We ſhould never give pain without a deſign to amend.

Exterior accompliſhments are not to be deſpiſed, if the acquiring of them does not ſatisfy the poſſeſſors, and prevent their cultivating the more important ones.

ARTI-

ARTIFICIAL MANNERS.

IT may be thought, that artificial manners and exterior accompliſhments are much the ſame; but I think the former take a far wider range, and are materially different. The one ariſes from affectation, and the other ſeems only an error in judgment.

The emotions of the mind often appear conſpicuous in the countenance and manner. Theſe emotions, when they ariſe from ſenſibility and virtue, are inexpreſſibly pleaſing. But it is eaſier to copy the caſt of countenance, than to cultivate the virtues which animate and improve it.

How

How many people are like whitened ſepulchres, and careful only about appearances! yet if we are too anxious to gain the approbation of the world, we muſt often forfeit our own.

How bewitching is that humble ſoftneſs of manners which humility gives birth to, and how faint are the imitations of affectation! That gentleneſs of behaviour, which makes us courteous to all, and that benevolence, which makes us loth to offend any, and ſtudious to pleaſe every creature, is ſometimes copied by the polite; but how aukward is the copy! The warmeſt profeſſions of regard are proſtituted

tituted on all occaſions. No diſtinctions are made, and the eſteem which is only due to merit, appears to be laviſhed on all—Nay, affection is affected; at leaſt, the language is borrowed, when there is no glow of it in the heart. Civility is due to all, but regard or admiration ſhould never be expreſſed when it is not felt.

As humility gives the moſt pleaſing caſt to the countenance, ſo from ſincerity ariſes that artleſſneſs of manners which is ſo engaging. She who ſuffers herſelf to be ſeen as ſhe really is, can never be thought affected. She is not ſolicitous to act a part; her endeavour

deavour is not to hide; but correct her failings, and her face has of courſe that beauty, which an attention to the mind only gives. I never knew a perſon really ugly, who was not fooliſh or vicious; and I have ſeen the moſt beautiful features deformed by paſſion and vice. It is true, regular features ſtrike at firſt; but it is a well ordered mind which occaſions thoſe turns of expreſſion in the countenance, which make a laſting impreſſion.

Feeling is ridiculous when affected; and even when felt, ought not to be diſplayed. It will appear if genuine; but when puſhed forward to notice, it is obvious vanity has rivalled ſorrow,

and that the prettineſs of the thing is thought of. Let the manners ariſe from the mind, and let there be no diſguiſe for the genuine emotions of the heart.

Things merely ornamental are ſoon diſregarded, and diſregard can ſcarcely be borne when there is no internal ſupport.

To have in this uncertain world ſome ſtay, which cannot be undermined, is of the utmoſt conſequence; and this ſtay it is, which gives that dignity to the manners, which ſhews that a perſon does not depend on mere human applauſe for comfort and ſatisfaction.

DRESS.

DRESS.

MANY able pens have dwelt on the peculiar foibles of our ſex. We have been equally deſired to avoid the two extremes in dreſs, and the neceſſity of cleanlineſs has been inſiſted on, "As from the body's purity the mind receives a ſympathetic aid."

By far too much of a girl's time is taken up in dreſs. This is an exterior accompliſhment; but I choſe to conſider it by itſelf. The body hides the mind, and it is, in its turn, obſcured by the drapery. I hate to ſee the frame of a picture ſo glaring, as to

catch the eye and divide the attention. Dreſs ought to adorn the perſon, and not rival it. It may be ſimple, elegant, and becoming, without being expenſive; and ridiculous faſhions diſregarded, while ſingularity is avoided. The beauty of dreſs (I ſhall raiſe aſtoniſhment by ſaying ſo) is its not being conſpicuous one way or the other; when it neither diſtorts, or hides the human form by unnatural protuberances. If ornaments are much ſtudied, a conſciouſneſs of being well dreſſed will appear in the face—and ſurely this mean pride does not give much ſublimity to it.

"Out of the abundance of the heart the mouth ſpeaketh." And how much converſation does dreſs furniſh, which ſurely cannot be very improving or entertaining.

It gives riſe to envy, and conteſts for trifling ſuperiority, which do not render a woman very reſpectable to the other ſex.

Arts are uſed to obtain money; and much is ſquandered away, which if ſaved for charitable purpoſes, might alleviate the diſtreſs of many poor families, and ſoften the heart of the girl who entered into ſuch ſcenes of woe.

In the article of dreſs may be included the whole tribe of beauty-waſhes, coſmetics, Olympian dew, oriental herbs, liquid bloom, and the paint which enlivened Ninon's face, and bid defiance to time. Theſe numerous and eſſential articles are advertiſed in ſo ridiculous a ſtyle, that the rapid ſale of them is a very ſevere reflection on the underſtanding of thoſe females who encourage it. The dew and herbs, I imagine, are very harmleſs, but I do not know whether the ſame may be ſaid of the paint. White is certainly very prejudicial to the health, and never can be made to reſemble nature. The red, too, takes off

off from the expreſſion of the countenance, and the beautiful glow which modeſty, affection, or any other emotion of the mind, gives, can never be ſeen. It is not "a mind-illumined face." "The body does not charm, becauſe the mind is ſeen," but juſt the contrary; and if caught by it a man marries a woman thus diſguiſed, he may chance not to be ſatisfied with her real perſon. A made-up face may ſtrike viſitors, but will certainly diſguſt domeſtic friends. And one obvious inference is drawn, truth is not expected to govern the inhabitant of ſo artificial a form. The falſe life with which rouge animates the eyes, is not of the

moſt delicate kind; nor does a woman's dreſſing herſelf in a way to attract languiſhing glances, give us the moſt advantageous opinion of the purity of her mind.

I forgot to mention powder among the deceptions. It is a pity that it ſhould be ſo generally worn. The moſt beautiful ornament of the features is diſguiſed, and the ſhade it would give to the countenance entirely loſt. The color of every perſon's hair generally ſuits the complexion, and is calculated to ſet it off. What abſurdity then do they run into, who uſe red, blue, and yellow powder!—And what a falſe taſte does it exhibit!

The

The quantity of pomatum is often diſguſting. We laugh at the Hottentots, and in ſome things adopt their cuſtoms.

Simplicity of Dreſs, and unaffected manners, ſhould go together. They demand reſpect, and will be admired by people of taſte, even when love is out of the queſtion.

THE FINE ARTS.

MUSIC and painting, and many other ingenious arts, are now brought to great perfection, and afford the moſt rational and delicate pleaſure.

It is eaſy to find out if a young perſon has a taſte for them. If they have, do not ſuffer it to lie dormant. Heaven kindly beſtowed it, and a great bleſſing it is; but, like all other bleſſings, may be perverted: yet the intrinſic value is not leſſened by the perverſion. Should nature have been a niggard to them in this reſpect, perſuade them

them to be silent, and not feign raptures they do not feel; for nothing can be more ridiculous.

In music I prefer expression to execution. The simple melody of some artless airs has often soothed my mind, when it has been harrassed by care; and I have been raised from the very depths of sorrow, by the sublime harmony of some of Handel's compositions. I have been lifted above this little scene of grief and care, and mused on Him, from whom all bounty flows.

A person must have sense, taste, and sensibility, to render their music interesting.

reſting. The nimble dance of the fingers may raiſe wonder, but not delight.

As to drawing, thoſe cannot be really charmed by it, who do not obſerve the beauties of nature, and even admire them.

If a perſon is fond of tracing the effects of the paſſions, and marking the appearances they give to the countenance, they will be glad to ſee characters diſplayed on canvaſs, and enter into the ſpirit of them; but if by them the book of nature has not been read, their admiration is childiſh.

Works

Works of fancy are very amuſing, if a girl has a lively fancy; but if ſhe makes others do the greateſt part of them, and only wiſhes for the credit of doing them, do not encourage her.

Writing may be termed a fine art; and, I am ſure, it is a very uſeful one. The ſtyle in particular deſerves attention. Young people are very apt to ſubſtitute words for ſentiments, and clothe mean thoughts in pompous diction. Induſtry and time are neceſſary to cure this, and will often do it. Children ſhould be led into correſpondences, and methods adopted to make them write down their ſentiments, and they

they ſhould be prevailed on to relate the ſtories they have read in their own words. Writing well is of great conſequence in life as to our temporal intereſt, and of ſtill more to the mind; as it teaches a perſon to arrange their thoughts, and digeſt them. Beſides, it forms the only true baſis of rational and elegant converſation.

Reading, and ſuch arts as have been already mentioned, would fill up the time, and prevent a young perſon's being loſt in diſſipation, which enervates the mind, and often leads to improper connections. When habits are fixed, and a character in ſome meaſure formed, the entering into the

buſy

busy world, so far from being dangerous, is useful. Knowledge will imperceptibly be acquired, and the taste improved, if admiration is not more sought for than improvement. For those seldom make observation who are full of themselves.

READING.

READING.

IT is an old, but a very true obſervation, that the human mind muſt ever be employed. A reliſh for reading, or any of the fine arts, ſhould be cultivated very early in life; and thoſe who reflect can tell, of what importance it is for the mind to have ſome reſource in itſelf, and not to be entirely dependant on the ſenſes for employment and amuſement. If it unfortunately is ſo, it muſt ſubmit to meanneſs, and often to vice, in order to gratify them. The wiſeſt and beſt are too much under their influence; and the endeavouring to conquer them,

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when reaſon and virtue will not give their ſanction, conſtitutes great part of the warfare of life. What ſupport, then, have they who are all ſenſes, and who are full of ſchemes, which terminate in temporal objects?

Reading is the moſt rational employment, if people ſeek food for the underſtanding, and do not read merely to remember words; or with a view to quote celebrated authors, and retail ſentiments they do not underſtand or feel. Judicious books enlarge the mind and improve the heart, though ſome, by them, "are made coxcombs "whom nature meant for fools."

Thoſe productions which give a wrong account of the human paſſions, and the various accidents of life, ought not to be read before the judgment is formed, or at leaſt exerciſed. Such accounts are one great cauſe of the affectation of young women. Senſibility is deſcribed and praiſed, and the effects of it repreſented in a way ſo different from nature, that thoſe who imitate it muſt make themſelves very ridiculous. A falſe taſte is acquired, and ſenſible books appear dull and inſipid after thoſe ſuperficial performances, which obtain their full end if they can keep the mind in a continual ferment. Gallantry is made the only intereſting

ſubject

ſubject with the noveliſt; reading, therefore, will often co-operate to make his fair admirers inſignificant.

I do not mean to recommend books of an abſtracted or grave caſt. There are in our language many, in which inſtruction and amuſement are blended; the Adventurer is of this kind. I mention this book on account of its beautiful allegories and affecting tales, and ſimilar ones may eaſily be ſelected. Reaſon ſtrikes moſt forcibly when illuſtrated by the brilliancy of fancy. The ſentiments which are ſcattered may be obſerved, and when they are reliſhed, and the

mind ſet to work, it may be allowed to chuſe books for itſelf, for every thing will then inſtruct.

I would have every one try to form an opinion of an author themſelves, though modeſty may reſtrain them from mentioning it. Many are ſo anxious to have the reputation of taſte, that they only praiſe the authors whoſe merit is indiſputable. I am ſick of hearing of the ſublimity of Milton, the elegance and harmony of Pope, and the original, untaught genius of Shakeſpear. Theſe curſory remarks are made by ſome who know nothing of nature, and could not enter into the ſpirit

ſpirit of thoſe authors, or underſtand them.

A florid ſtyle moſtly paſſes with the ignorant for fine writing; many ſentences are admired that have no meaning in them, though they contain "words of thundering ſound," and others that have nothing to recommend them but ſweet and muſical terminations.

Books of theology are not calculated for young perſons; religion is beſt taught by example. The Bible ſhould be read with particular reſpect, and they ſhould not be taught reading by

ſo ſacred a book; leſt they might conſider that as a taſk, which ought to be a ſource of the moſt exalted ſatisfaction.

It may be obſerved, that I recommend the mind's being put into a proper train, and then left to itſelf. Fixed rules cannot be given, it muſt depend on the nature and ſtrength of the underſtanding; and thoſe who obſerve it can beſt tell what kind of cultivation will improve it. The mind is not, cannot be created by the teacher, though it may be cultivated, and its real powers found out.

The active ſpirits of youth may make time glide away without intel-

lectual enjoyments; but when the novelty of the ſcene is worn off, the want of them will be felt, and nothing elſe can fill up the void. The mind is confined to the body, and muſt ſink into ſenſuality; for it has nothing to do but to provide for it, "how it ſhall eat and drink, and wherewithal it ſhall be clothed."

All kinds of refinement have been found fault with for increaſing our cares and ſorrows; yet ſurely the contrary effect alſo ariſes from them. Taſte and thought open many ſources of pleaſure, which do not depend on fortune.

No employment of the mind is a ſufficient excuſe for neglecting domeſtic duties, and I cannot conceive that they are incompatible. A woman may fit herſelf to be the companion and friend of a man of ſenſe, and yet know how to take care of his family.

BOARD-

BOARDING-SCHOOLS.

IF a mother has leiſure and good ſenſe, and more than one daughter, I think ſhe could beſt educate them herſelf; but as many family reaſons render it neceſſary ſometimes to ſend them from home, boarding-ſchools are fixed on. I muſt own it is my opinion, that the manners are too much attended to in all ſchools; and in the nature of things it cannot be otherwiſe, as the reputation of the houſe depends upon it, and moſt people can judge of them. The temper is neglected, the ſame leſſons are taught to all, and ſome get a ſmatter-

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ing of things they have not capacity ever to underſtand; few things are learnt thoroughly, but many follies contracted, and an immoderate fondneſs for dreſs among the reſt.

To prepare a woman to fulfil the important duties of a wife and mother, are certainly the objects that ſhould be in view during the early period of life; yet accompliſhments are moſt thought of, and they, and all-powerful beauty, generally gain the heart; and as the keeping of it is not conſidered of until it is loſt, they are deemed of the moſt conſequence. A ſenſible governeſs cannot attend to the minds

minds of the number ſhe is obliged to have. She may have been many years ſtruggling to get eſtabliſhed, and when fortune ſmiles, does not chuſe to loſe the opportunity of providing for old age; therefore continues to enlarge her ſchool, with a view to accumulate a competency for that purpoſe. Domeſtic concerns cannot poſſibly be made a part of their employment, or proper converſations often entered on. Improper books will by ſtealth be introduced, and the bad example of one or two vicious children, in the play-hours, infect a number. Their gratitude and tenderneſs are not called forth in the way they might be by

maternal

maternal affection. Many miſeries does a girl of a mild diſpoſition ſuffer, which a tender parent could guard her from. I ſhall not conteſt about the graces, but the virtues are beſt learnt at home, if a mother will give up her time and thoughts to the taſk; but if ſhe cannot, they ſhould be ſent to ſchool; for people who do not manage their children well, and have not large fortunes, muſt leave them often with ſervants, where they are in danger of ſtill greater corruptions.

THE

THE TEMPER.

THE forming of the temper ought to be the continual thought, and the firſt taſk of a parent or teacher. For to ſpeak moderately, half the miſeries of life ariſe from peeviſhneſs, or a tyrannical domineering temper. The tender, who are ſo by nature, or thoſe whom religion has moulded with ſo heavenly a diſpoſition, give way for the ſake of peace—yet ſtill this giving way undermines their domeſtic comfort, and ſtops the current of affection; they labor for patience, and labor is ever painful.

The

The governing of our temper is truly the buſineſs of our whole lives; but ſurely it would very much aſſiſt us if we were early put into the right road. As it is, when reaſon gains ſome ſtrength, ſhe has mountains of rubbiſh to remove, or perhaps exerts all her powers to juſtify the errors of folly and paſſion, rather than root them out.

A conſtant attention to the management of the temper produces gentleneſs and humility, and is practiſed on all occaſions, as it is not done "to be ſeen of men." This meek ſpirit ariſes from good ſenſe and reſolution, and ſhould not be confounded with indolence.

lence and timidity; weakneſſes of mind, which often paſs for good nature. She who ſubmits, without conviction, to a parent or huſband, will as unreaſonably tyranniſe over her ſervants; for ſlaviſh fear and tyranny go together. Reſentment, indeed, may and will be felt occaſionally by the beſt of human beings; yet humility will ſoon conquer it, and convert ſcorn and contempt into pity, and drive out that haſty pride which is always guarding Self from inſult; which takes fire on the moſt trivial occaſions, and which will not admit of a ſuperior, or even an equal. With ſuch a temper is often joined that baſhful aukwardneſs which ariſes from

from ignorance, and is frequently termed diffidence; but which does not, in my opinion, deſerve ſuch a diſtinction. True humility is not innate, but like every other good quality muſt be cultivated. Reflections on miſcarriages of conduct, and miſtakes in opinion, ſink it deep into the mind; eſpecially if thoſe miſcarriages and miſtakes have been a cauſe of pain—when we ſmart for our folly we remember it.

Few people look into their own hearts, or think of their tempers, though they ſeverely cenſure others, on whoſe ſide they ſay the fault always lies. Now I am apt to believe, that there

there is not a temper in the world which does not need correction, and of courſe attention. Thoſe who are termed good-humored, are frequently giddy, indolent, and inſenſible; yet becauſe the ſociety they mix with appear ſeldom diſpleaſed with a perſon who does not conteſt, and will laugh off an affront, they imagine themſelves pleaſing, when they are only not diſagreeable. Warm tempers are too eaſily irritated. The one requires a ſpur, the other a rein. Health of mind, as well as body, muſt in general be obtained by patient ſubmiſſion to ſelf-denial, and diſagreeable operations.

If the preſence of the Deity be inculcated and dwelt on till an habitual reverence is eſtabliſhed in the mind, it will check the ſallies of anger and ſneers of peeviſhneſs, which corrode our peace, and render us wretched, without any claim to pity.

The wiſdom of the Almighty has ſo ordered things, that one cauſe produces many effects. While we are looking into another's mind, and forming their temper, we are inſenſibly correcting our own; and every act of benevolence which we exert to our fellow-creatures, does ourſelves the moſt eſſential ſervices. Active virtue

fits

fits us for the ſociety of more exalted beings. Our philanthrophy is a proof, we are told, that we are capable of loving our Creator. Indeed this divine love, or charity, appears to me the principal trait that remains of the illuſtrious image of the Deity, which was originally ſtampt on the ſoul, and which is to be renewed. Exalted views will raiſe the mind above trifling cares, and the many little weakneſſes, which make us a torment to ourſelves and others. Our temper will gradually improve, and vanity, which "the creature is made ſubject to," has not an entire dominion.

But I have digreſſed. A judicious parent can only manage a child in this important article; and example will beſt enforce precept.

Be careful, however, not to make hypocrites; ſmothered flames will blaze out with more violence for having been kept down. Expect not to do all yourſelf; experience muſt enable the child to aſſiſt you; you can only lay the foundation, or prevent bad propenſities from ſettling into habits.

Unfortunate Situation of Females, fashionably educated, and left without a Fortune.

I Have hitherto only ſpoken of thoſe females, who will have a proviſion made for them by their parents. But many who have been well, or at leaſt faſhionably educated, are left without a fortune, and if they are not entirely devoid of delicacy, they muſt frequently remain ſingle.

Few are the modes of earning a ſubſiſtence, and thoſe very humiliating. Perhaps to be an humble companion to ſome rich old couſin, or what is ſtill

worſe, to live with ſtrangers, who are ſo intolerably tyrannical, that none of their own relations can bear to live with them, though they ſhould even expect a fortune in reverſion. It is impoſſible to enumerate the many hours of anguiſh ſuch a perſon muſt ſpend. Above the ſervants, yet conſidered by them as a ſpy, and ever reminded of her inferiority when in converſation with the ſuperiors. If ſhe cannot condeſcend to mean flattery, ſhe has not a chance of being a favorite; and ſhould any of the viſitors take notice of her, and ſhe for a moment forget her ſubordinate ſtate, ſhe is ſure to be reminded of it.

Pain-

Painfully ſenſible of unkindneſs, ſhe is alive to every thing, and many ſarcaſms reach her, which were perhaps directed another way. She is alone, ſhut out from equality and confidence, and the concealed anxiety impairs her conſtitution; for ſhe muſt wear a cheerful face, or be diſmiſſed. The being dependant on the caprice of a fellow-creature, though certainly very neceſſary in this ſtate of diſcipline, is yet a very bitter corrective, which we would fain ſhrink from.

A teacher at a ſchool is only a kind of upper ſervant, who has more work than the menial ones.

A governeſs to young ladies is equally diſagreeable. It is ten to one if they meet with a reaſonable mother; and if ſhe is not ſo, ſhe will be continually finding fault to prove ſhe is not ignorant, and be diſpleaſed if her pupils do not improve, but angry if the proper methods are taken to make them do ſo. The children treat them with diſreſpect, and often with inſolence. In the mean time life glides away, and the ſpirits with it; "and when youth and genial years are flown," they have nothing to ſubſiſt on; or, perhaps, on ſome extraordinary occaſion, ſome ſmall allowance may be made for them, which is thought a great charity.

The

The few trades which are left, are now gradually falling into the hands of the men, and certainly they are not very respectable.

It is hard for a person who has a relish for polished society, to herd with the vulgar, or to condescend to mix with her former equals when she is considered in a different light. What unwelcome heart-breaking knowledge is then poured in on her! I mean a view of the selfishness and depravity of the world; for every other acquirement is a source of pleasure, though they may occasion temporary inconveniences. How cutting is the contempt

tempt ſhe meets with!—A young mind looks round for love and friendſhip; but love and friendſhip fly from poverty: expect them not if you are poor! The mind muſt then ſink into meanneſs, and accommodate itſelf to its new ſtate, or dare to be unhappy. Yet I think no reflecting perſon would give up the experience and improvement they have gained, to have avoided the misfortunes; on the contrary, they are thankfully ranked amongſt the choiceſt bleſſings of life, when we are not under their immediate preſſure.

How earneſtly does a mind full of ſenſibility look for diſintereſted friendſhip,

ſhip, and long to meet with good unalloyed. When fortune ſmiles they hug the dear deluſion; but dream not that it is one. The painted cloud diſappears ſuddenly, the ſcene is changed, and what an aching void is left in the heart! a void which only religion can fill up—and how few ſeek this internal comfort!

A woman, who has beauty without ſentiment, is in great danger of being ſeduced; and if ſhe has any, cannot guard herſelf from painful mortifications. It is very diſagreeable to keep up a continual reſerve with men ſhe has been formerly familiar with; yet

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if ſhe places confidence, it is ten to one but ſhe is deceived. Few men ſeriouſly think of marrying an inferior; and if they have honor enough not to take advantage of the artleſs tenderneſs of a woman who loves, and thinks not of the difference of rank, they do not undeceive her until ſhe has anticipated happineſs, which, contraſted with her dependant ſituation, appears delightful. The diſappointment is ſevere; and the heart receives a wound which does not eaſily admit of a compleat cure, as the good that is miſſed is not valued according to its real worth: for fancy drew the picture, and grief delights to create food to feed on.

If

If what I have written ſhould be read by parents, who are now going on in thoughtleſs extravagance, and anxious only that their daughters may be *genteelly educated*, let them conſider to what ſorrows they expoſe them; for I have not over-coloured the picture.

Though I warn parents to guard againſt leaving their daughters to encounter ſo much miſery; yet if a young woman falls into it, ſhe ought not to be diſcontented. Good muſt ultimately ariſe from every thing, to thoſe who look beyond this infancy of their being; and here the comfort of a good conſcience is our only ſtable ſupport. The main buſineſs of our lives is to

learn

learn to be virtuous; and He who is training us up for immortal bliſs, knows beſt what trials will contribute to make us ſo; and our reſignation and improvement will render us reſpectable to ourſelves, and to that Being, whoſe approbation is of more value than life itſelf. It is true, tribulation produces anguiſh, and we would fain avoid the bitter cup, though convinced its effects would be the moſt ſalutary. The Almighty is then the kind parent, who chaſtens and educates, and indulges us not when it would tend to our hurt. He is compaſſion itſelf, and never wounds but to heal, when the ends of correction are anſwered.

LOVE.

LOVE.

I THINK there is not a ſubject that admits ſo little of reaſoning on as love; nor can rules be laid down that will not appear to lean too much one way or the other. Circumſtances muſt, in a great meaſure, govern the conduct in this particular; yet who can be a judge in their own caſe? Perhaps, before they begin to conſider the matter, they ſee through the medium of paſſion, and its ſuggeſtions are often miſtaken for thoſe of reaſon. We can no other way account for the abſurd matches we every day have an opportunity of obſerving; for in this reſpect,

reſpect, even the moſt ſenſible men and women err. A variety of cauſes will occaſion an attachment; an endeavour to ſupplant another, or being by ſome accident confined to the ſociety of one perſon. Many have found themſelves entangled in an affair of honor, who only meant to fill up the heavy hours in an amuſing way, or raiſe jealouſy in ſome other boſom.

It is a difficult taſk to write on a ſubject when our own paſſions are likely to blind us. Hurried away by our feelings, we are apt to ſet thoſe things down as general maxims, which only our partial experience gives riſe

to.

to. Though it is not eaſy to ſay how a perſon ſhould act under the immediate influence of paſſion, yet they certainly have no excuſe who are actuated only by vanity, and deceive by an equivocal behaviour in order to gratify it. There are quite as many male coquets as female, and they are far more pernicious peſts to ſociety, as their ſphere of action is larger, and they are leſs expoſed to the cenſure of the world. A ſmothered ſigh, downcaſt look, and the many other little arts which are played off, may give extreme pain to a ſincere, artleſs woman, though ſhe cannot reſent, or complain

of, the injury. This kind of trifling, I think, much more inexcuſable than inconſtancy; and why it is ſo, appears ſo obvious, I need not point it out.

People of ſenſe and reflection are moſt apt to have violent and conſtant paſſions, and to be preyed on by them. Neither can they, for the ſake of preſent pleaſure, bear to act in ſuch a manner, as that the retroſpect ſhould fill them with confuſion and regret. Perhaps a delicate mind is not ſuſceptible of a greater degree of miſery, putting guilt out of the queſtion, than what muſt ariſe from the conſciouſneſs

of

of loving a perſon whom their reaſon does not approve. This, I am perſuaded, has often been the caſe; and the paſſion muſt either be rooted out, or the continual allowances and excuſes that are made will hurt the mind, and leſſen the reſpect for virtue. Love, unſupported by eſteem, muſt ſoon expire, or lead to depravity; as, on the contrary, when a worthy perſon is the object, it is the greateſt incentive to improvement, and has the beſt effect on the manners and temper. We ſhould always try to fix in our minds the rational grounds we have for loving a perſon, that we may be able to recollect them when we feel diſguſt or reſent-

ſentment; we ſhould then habitually practiſe forbearance, and the many petty diſputes which interrupt domeſtic peace would be avoided. A woman cannot reaſonably be unhappy, if ſhe is attached to a man of ſenſe and goodneſs, though he may not be all ſhe could wiſh.

I am very far from thinking love irreſiſtible, and not to be conquered. "If weak women go aſtray," it is they, and not the ſtars, that are to be blamed. A reſolute endeavour will almoſt always overcome difficulties. I knew a woman very early in life warmly attached to an agreeable man,

yet ſhe ſaw his faults; his principles were unfixed, and his prodigal turn would have obliged her to have reſtrained every benevolent emotion of her heart. She exerted her influence to improve him, but in vain did ſhe for years try to do it. Convinced of the impoſſibility, ſhe determined not to marry him, though ſhe was forced to encounter poverty and its attendants.

It is too univerſal a maxim with noveliſts, that love is felt but once; though it appears to me, that the heart which is capable of receiving an impreſſion at all, and can diſtinguiſh, will turn to a new object when the firſt is

found unworthy. I am convinced it is practicable, when a reſpect for goodneſs has the firſt place in the mind, and notions of perfection are not affixed to conſtancy. Many ladies are delicately miſerable, and imagine that they are lamenting the loſs of a lover, when they are full of ſelf-applauſe, and reflections on their own ſuperior refinement. Painful feelings are prolonged beyond their natural courſe, to gratify our deſire of appearing heroines, and we deceive ourſelves as well as others. When any ſudden ſtroke of fate deprives us of thoſe we love, we may not readily get the better of the blow; but when we find we have

been led aſtray by our paſſions, and that it was our own imaginations which gave the high colouring to the picture, we may be certain time will drive it out of our minds. For we cannot often think of our folly without being diſpleaſed with ourſelves, and ſuch reflections are quickly baniſhed. Habit and duty will co-operate, and religion may overcome what reaſon has in vain combated with; but refinement and romance are often confounded, and ſenſibility, which occaſions this kind of inconſtancy, is ſuppoſed to have the contrary effect.

Nothing can more tend to deſtroy peace of mind, than platonic attachments. They are begun in falſe refinement, and frequently end in ſorrow, if not in guilt. The two extremes often meet, and virtue carried to exceſs will ſometimes lead to the oppoſite vice. Not that I mean to inſinuate that there is no ſuch thing as friendſhip between perſons of different ſexes; I am convinced of the contrary. I only mean to obſerve, that if a woman's heart is diſengaged, ſhe ſhould not give way to a pleaſing deluſion, and imagine ſhe will be ſatisfied with the friendſhip of a man ſhe admires, and prefers to the reſt of the world.

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The heart is very treacherous, and if we do not guard its firſt emotions, we ſhall not afterwards be able to prevent its ſighing for impoſſibilities. If there are any inſuperable bars to an union in the common way, try to diſmiſs the dangerous tenderneſs, or it will undermine your comfort, and betray you into many errors. To attempt to raiſe ourſelves above human beings is ridiculous; we cannot extirpate our paſſions, nor is it neceſſary that we ſhould, though it may be wiſe ſometimes not to ſtray too near a precipice, leſt we fall over before we are aware. We cannot avoid much vexation and ſorrow, if we are ever ſo prudent; it is then

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the part of wiſdom to enjoy thoſe gleams of ſunſhine which do not endanger our innocence, or lead to repentance. Love gilds all the proſpects of life, and though it cannot always exclude apathy, it makes many cares appear trifling. Dean Swift hated the world, and only loved particular perſons; yet pride rivalled them. A fooliſh wiſh of riſing ſuperior to the common wants and deſires of the human ſpecies made him ſingular, but not reſpectable. He ſacrificed an amiable woman to his caprice, and made thoſe ſhun his company who would have been entertained and improved by his converſation, had he loved any

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one as well as himſelf. Univerſal benevolence is the firſt duty, and we ſhould be careful not to let any paſſion ſo engroſs our thoughts, as to prevent our practiſing it. After all the dreams of rapture, earthly pleaſures will not fill the mind, or ſupport it when they have not the ſanction of reaſon, or are too much depended on. The tumult of paſſion will ſubſide, and even the pangs of diſappointment ceaſe to be felt. But for the wicked there is a worm that never dies—a guilty conſcience. While that calm ſatisfaction which reſignation produces, which cannot be deſcribed,

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but may be attained, in ſome degree, by thoſe who try to keep in the ſtrait, though thorny path which leads to bliſs, ſhall ſanctify the ſorrows, and dignify the character of virtue.

MATRI-

MATRIMONY.

EARLY marriages are, in my opinion, a ſtop to improvement. If we were born only "to draw nutrition, propagate and rot," the ſooner the end of creation was anſwered the better; but as women are here allowed to have ſouls, the ſoul ought to be attended to. In youth a woman endeavours to pleaſe the other ſex, in order, generally ſpeaking, to get married, and this endeavour calls forth all her powers. If ſhe has had a tolerable education, the foundation only is laid, for the mind does not ſoon arrive at maturity, and ſhould not be engroſſed

groſſed by domeſtic cares before any habits are fixed. The paſſions alſo have too much influence over the judgment to ſuffer it to direct her in this moſt important affair; and many women, I am perſuaded, marry a man before they are twenty, whom they would have rejected ſome years after. Very frequently, when the education has been neglected, the mind improves itſelf, if it has leiſure for reflection, and experience to reflect on; but how can this happen when they are forced to act before they have had time to think, or find that they are unhappily married? Nay, ſhould they be ſo fortunate as to get a good huſband, they will

will not ſet a proper value on him; he will be found much inferior to the lovers deſcribed in novels, and their want of knowledge makes them frequently diſguſted with the man, when the fault is in human nature.

When a woman's mind has gained ſome ſtrength, ſhe will in all probability pay more attention to her actions than a girl can be expected to do; and if ſhe thinks ſeriouſly, ſhe will chuſe for a companion a man of principle; and this perhaps young people do not ſufficiently attend to, or ſee the neceſſity of doing. A woman of feeling muſt be very much hurt if ſhe

is obliged to keep her children out of their father's company, that their morals may not be injured by his converſation; and beſides, the whole arduous taſk of education devolves on her, and in ſuch a caſe it is not very practicable. Attention to the education of children muſt be irkſome, when life appears to have ſo many charms, and its pleaſures are not found fallacious. Many are but juſt returned from a boarding-ſchool, when they are placed at the head of a family, and how fit they are to manage it, I leave the judicious to judge. Can they improve a child's underſtanding, when they are ſcarcely out of the ſtate of childhood themſelves?

Dignity

Dignity of manners, too, and proper reſerve are often wanting. The conſtant attendant on too much familiarity is contempt. Women are often before marriage prudiſh, and afterwards they think they may innocently give way to fondneſs, and overwhelm the poor man with it. They think they have a legal right to his affections, and grow remiſs in their endeavours to pleaſe. There are a thouſand nameleſs decencies which good ſenſe gives riſe to, and artleſs proofs of regard which flow from the heart, and will reach it, if it is not depraved. It has ever occurred to me, that is was ſufficient for a woman to receive careſſes,

and not beſtow them. She ought to diſtinguiſh between fondneſs and tenderneſs. The latter is the ſweeteſt cordial of life; but, like all other cordials, ſhould be reſerved for particular occaſions; to exhilarate the ſpirits, when depreſſed by ſickneſs, or loſt in ſorrow. Senſibility will beſt inſtruct. Some delicacies can never be pointed out or deſcribed, though they ſink deep into the heart, and render the hours of diſtreſs ſupportable.

A woman ſhould have ſo proper a pride, as not eaſily to forget a deliberate affront; though ſhe muſt not too haſtily reſent any little coolneſs.

We

We cannot always feel alike, and all are ſubject to changes of temper without an adequate cauſe.

Reaſon muſt often be called in to fill up the vacuums of life; but too many of our ſex ſuffer theirs to lie dormant. A little ridicule and ſmart turn of expreſſion, often confutes without convincing; and tricks are played off to raiſe tenderneſs, even while they are forfeiting eſteem.

Women are ſaid to be the weaker veſſel, and many are the miſeries which this weakneſs brings on them. Men have in ſome reſpects very much the ad-

vantage. If they have a tolerable underſtanding, it has a chance to be cultivated. They are forced to ſee human nature as it is, and are not left to dwell on the pictures of their own imaginations. Nothing, I am ſure, calls forth the faculties ſo much as the being obliged to ſtruggle with the world; and this is not a woman's province in a married ſtate. Her ſphere of action is not large, and if ſhe is not taught to look into her own heart, how trivial are her occupations and purſuits! What little arts engroſs and narrow her mind! "Cunning fills up the mighty void of ſenſe;" and cares, which do not improve the heart or underſtand

derſtanding, take up her attention. Of courſe, ſhe falls a prey to childiſh anger, and ſilly capricious humors, which render her rather inſignificant than vicious.

In a comfortable ſituation, a cultivated mind is neceſſary to render a woman contented; and in a miſerable one, it is her only conſolation. A ſenſible, delicate woman, who by ſome ſtrange accident, or miſtake, is joined to a fool or a brute, muſt be wretched beyond all names of wretchedneſs, if her views are confined to the preſent ſcene. Of what importance, then, is intellectual improvement, when our

comfort here, and happineſs hereafter, depends upon it.

Principles of religion ſhould be fixed, and the mind not left to fluctuate in the time of diſtreſs, when it can receive ſuccour from no other quarter. The conviction that every thing is working for our good will ſcarcely produce reſignation, when we are deprived of our deareſt hopes. How they can be ſatisfied, who have not this conviction, I cannot conceive; I rather think they will turn to ſome worldly ſupport, and fall into folly, if not vice. For a little refinement only leads a woman into the wilds of romance,

mance, if ſhe is not religious; nay, more, there is no true ſentiment without it, nor perhaps any other effectual check to the paſſions.

DESULTORY THOUGHTS.

AS every kind of domeſtic concern and family buſineſs is properly a woman's province, to enable her to diſcharge her duty ſhe ſhould ſtudy the different branches of it. Nothing is more uſeful in a family than a little knowledge of phyſic, ſufficient to make the miſtreſs of it a judicious nurſe. Many a perſon, who has had a ſenſible phyſician to attend them, have been loſt for want of the other; for tenderneſs, without judgment, ſometimes does more harm than good.

The ignorant imagine there is ſomething very myſterious in the practice of

of phyſic. They expect a medicine to work like a charm, and know nothing of the progreſs and criſis of diſorders. The keeping of the patient low appears cruel, all kind of regimen is diſregarded, and though the fever rages, they cannot be perſuaded not to give them inflammatory food. "How (ſay they) can a perſon get well without nouriſhment?"

The mind, too, ſhould be ſoothed at the ſame time; and indeed, whenever it ſinks, ſoothing is, at firſt, better than reaſoning. The ſlackened nerves are not to be braced by words. When a mind is worried by care, or oppreſſed

by

by ſorrow, it cannot in a moment grow tranquil, and attend to the voice of reaſon.

St. Paul ſays, "No chaſtening for the preſent ſeemeth to be joyous; but grievous: nevertheleſs, afterwards it yieldeth the peaceable fruits of righteouſneſs unto them which are exerciſed thereby." It is plain, from theſe words of the Apoſtle, and from many other parts of Scripture, that afflictions are neceſſary to teach us true wiſdom, and that in ſpite of this conviction, men would fain avoid the bitter draught, though certain that the drinking of it would be conducive to the

the purifying of their hearts. He who made us muſt know what will tend to our ultimate good; yet ſtill all this is grievous, and the heart will throb with anguiſh when deprived of what it loves, and the tongue can ſcarcely faulter out an acquieſcence to the Divine Will, when it is ſo contrary to our own. Due allowance ought then to be made for human infirmities, and the unhappy ſhould be conſidered as objects of compaſſion, rather than blame. But in a very different ſtile does conſolatory advice generally run; for inſtead of pouring oil or wine into the wound, it tends to convince the unfortunate perſons that they are weak as well as unhappy.

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I am apt to imagine, that ſorrow and reſignation are not incompatible; and that though religion cannot make ſome diſappointments pleaſant, it prevents our repining, even while we ſmart under them. Did our feelings and reaſon always coincide, our paſſage through this world could not juſtly be termed a warfare, and faith would no longer be a virtue. It is our preferring the things that are not ſeen, to thoſe which are, that proves us to be the heirs of promiſe.

On the ſacred word of the Moſt High, we rely with firm aſſurance, that the ſufferings of the preſent life

will

will work out a far more exceeding and eternal weight of glory; yet ſtill they are allowed to be afflictions, which, though temporary, muſt ſtill be grievous.

The difference between thoſe who ſorrow without hope, and thoſe who look up to Heaven, is not that the one feel more than the other, for they may be both equally depreſſed; but the latter think of the peaceable fruits which are to reſult from the diſcipline, and therefore patiently ſubmit.

I have almoſt run into a ſermon,—and I ſhall not make an apology for it.

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Whatever contributes to make us compassionate and resolute, is of the utmost consequence; both these qualities are necessary, if we are confined to a sick chamber. Various are the misfortunes of life, and it may be the lot of most of us to see death in all its terrors, when it attacks a friend; yet even then we must exert our friendship, and try to chear the departing spirit.

THE

THE BENEFITS WHICH ARISE FROM DISAPPOINMENTS.

MOST women, and men too, have no character at all. Juſt opinions and virtuous paſſions appear by ſtarts, and while we are giving way to the love and admiration which thoſe qualities raiſe, they are quite different creatures. It is reflection which forms habits, and fixes principles indelibly on the heart; without it, the mind is like a wreck drifted about by every ſquall. The paſſion that we think moſt of will ſoon rival all the reſt; it is then in our power, this way, to ſtrengthen our good

good diſpoſitions, and in ſome meaſure to eſtabliſh a character, which will not depend on every accidental impulſe. To be convinced of truths, and yet not to feel or act up to them, is a common thing. Preſent pleaſure drives all before it, and adverſity is mercifully ſent to force us to think.

In the ſchool of adverſity we learn knowledge as well as virtue; yet we lament our hard fate, dwell on our diſappointments, and never conſider that our own wayward minds, and inconſiſtent hearts, require theſe needful correctives. Medicines are not ſent to perſons in health.

It

It is a well-known remark, that our very wiſhes give us not our wiſh. I have often thought it might be ſet down as a maxim, that the greateſt diſappointment we can meet with is the gratification of our fondeſt wiſhes. But truth is ſometimes not pleaſant; we turn from it, and doat on an illuſion; and if we were not in a probationary ſtate, we ſhould do well to thicken the cloud, rather than diſpel it.

There are ſome who delight in obſerving moral beauty, and their ſouls ſicken when forced to view crimes and follies which could never hurt them. How numerous are the ſorrows which

reach ſuch boſoms! They may truly be called *human creatures*; on every ſide they touch their fellow-mortals, and vibrate to the touch. Common humanity points out the important duties of our ſtation; but ſenſibility (a kind of inſtinct, ſtrengthened by reflection) can only teach the numberleſs minute things which give pain or pleaſure.

A benevolent mind often ſuffers more than the object it commiſerates, and will bear an inconvenience itſelf to ſhelter another from it. It makes allowance for failings though it longs to meet perfection, which it ſeems

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formed to adore. The Author of all good continually calls himſelf, a God long-ſuffering; and thoſe moſt reſemble him who practiſe forbearance. Love and compaſſion are the moſt delightful feelings of the ſoul, and to exert them to all that breathe is the wiſh of the benevolent heart. To ſtruggle with ingratitude and ſelfiſhneſs is grating beyond expreſſion: and the ſenſe we have of our weakneſs, though uſeful, is not pleaſant. Thus it is with us, when we look for happineſs, we meet with vexations: and if, now and then, we give way to tenderneſs, or any of the amiable paſſions, and taſte pleaſure, the mind, ſtrained beyond its

uſual tone, falls into apathy. And yet we were made to be happy! But our paſſions will not contribute much to our bliſs, till they are under the dominion of reaſon, and till that reaſon is enlightened and improved. Then ſighing will ceaſe, and all tears will be wiped away by that Being, in whoſe preſence there is fulneſs of joy.

A perſon of tenderneſs muſt ever have particular attachments, and ever be diſappointed; yet ſtill they muſt be attached, in ſpite of human frailty; for if the mind is not kept in motion by either hope or fear, it ſinks into the dreadful ſtate before-mentioned.

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I have very often heard it made a ſubject of ridicule, that when a perſon is diſappointed in this world, they turn to the next. Nothing can be more natural than the tranſition; and it ſeems to me the ſcheme of Providence, that our finding things unſatisfactory here, ſhould force us to think of the better country to which we are going.

ON THE TREATMENT OF SERVANTS.

THE management of ſervants is a great part of the employment of a woman's life; and her own temper depends very much on her behaviour to them.

Servants are, in general, ignorant and cunning; we muſt conſider their characters, if we would treat them properly, and continually practiſe forbearance. The ſame methods we uſe with children may be adopted with regard to them. Act uniformly, and never find fault without a juſt cauſe; and

and when there is, be poſitive, but not angry. A mind that is not too much engroſſed by trifles, will not be diſcompoſed by every little domeſtic diſaſter; and a thinking perſon can very readily make allowance for thoſe faults which ariſe from want of reflection and education. I have ſeen the peace of a whole family diſturbed by ſome trivial, croſs accident, and hours ſpent in uſeleſs upbraidings about ſome miſtake which would never have been thought of, but for the conſequences that aroſe from it. An error in judgment or an accident ſhould not be ſeverely reprehended. It is a proof of wiſdom to

profit by experience, and not lament irremediable evils.

A benevolent perſon muſt ever wiſh to ſee thoſe around them comfortable, and try to be the cauſe of that comfort. The wide difference which education makes, I ſhould ſuppoſe, would prevent familiarity in the way of equality; yet kindneſs muſt be ſhewn, if we are deſirous that our domeſtics ſhould be attached to our intereſt and perſons. How pleaſing it is to be attended with a ſmile of willingneſs, to be conſulted when they are at a loſs, and looked up to as a friend and benefactor when they are in diſtreſs. It

is true we may often meet with ingratitude, but it ought not to diſcourage us; the refreſhing ſhowers of heaven fertilize the fields of the unworthy, as well as the juſt. We ſhould nurſe them in illneſs, and our ſuperior judgment in thoſe matters would often alleviate their pains.

Above all, we owe them a good example. The ceremonials of religion, on their account, ſhould be attended to; as they always reverence them to a ſuperſtitious degree, or elſe neglect them. We ſhould not ſhock the faith of the meaneſt fellow-creature; nay more, we ſhould comply with

with their prejudices; for their religious notions are ſo over-run with them, that they are not eaſily ſeparated; and by trying to pluck up the tares, we may root up the wheat with them.

The woman who gives way to caprice and ill-humour in the kitchen, cannot eaſily ſmooth her brow when her huſband returns to his fire-ſide; nay, he may not only ſee the wrinkles of anger, but hear the diſputes at ſecond-hand. I heard a Gentleman ſay, it would break any man's heart to hear his wife argue ſuch a caſe. Men who are employed about things of conſe-

consequence, think these affairs more insignificant than they really are; for the warmth with which we engage in any business increases its importance, and our not entering into them has the contrary effect.

The behaviour of girls to servants is generally in extremes; too familiar or haughty. Indeed the one often produces the other, as a check, when the freedoms are troublesome.

We cannot make our servants wise or good, but we may teach them to be decent and orderly; and order leads to some degree of morality.

THE

THE OBSERVANCE OF SUNDAY.

THE inſtitution of keeping the ſeventh day holy was wiſely ordered by Providence for two purpoſes. To reſt the body, and call off the mind from the too eager purſuit of the ſhadows of this life, which, I am afraid, often obſcure the proſpect of futurity, and fix our thoughts on earth. A reſpect for this ordinance is, I am perſuaded, of the utmoſt conſequence to national religion. The vulgar have ſuch a notion of it, that with them, going to church, and being religious, are almoſt ſynonymous terms. They

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are ſo loſt in their ſenſes, that if this day did not continually remind them, they would ſoon forget that there was a God in the world. Some forms are neceſſary to ſupport vital religion, and without them it would ſoon languiſh, and at laſt expire.

It is unfortunate, that this day is either kept with puritanical exactneſs, which renders it very irkſome, or loſt in diſſipation and thoughtleſſneſs. Either way is very prejudicial to the minds of children and ſervants, who ought not to be let run wild, nor confined too ſtrictly; and, above all, ſhould not ſee their parents or maſters indulge

indulge themſelves in things which are generally thought wrong. I am fully perſuaded, that ſervants have ſuch a notion of card-playing, that wherever it is practiſed of a Sunday their minds are hurt; and the barrier between good and evil in ſome meaſure broken down. Servants, who are accuſtomed to bodily labour, will fall into as laborious pleaſures, if they are not gently reſtrained, and ſome ſubſtitute found out for them.

Such a cloſe attention to a family may appear to many very diſagreeable; but the path of duty will be found pleaſant after ſome time; and the

the paſſions being employed this way, will, by degrees, come under the ſubjection of reaſon. I mean not to be rigid, the obſtructions which ariſe in the way of our duty, do not ſtrike a ſpeculatiſt; I know, too, that in the moment of action, even a well-diſpoſed mind is often carried away by the preſent impulſe, and that it requires ſome experience to be able to diſtinguiſh the dictates of reaſon from thoſe of paſſion. The truth is ſeldom found out until the tumult is over; we then wake as from a dream, and when we ſurvey what we have done, and feel the folly of it, we might call on reaſon and ſay, why ſleepeſt thou? Yet though

though people are led aſtray by their paſſions, and even relapſe after the moſt bitter repentance, they ſhould not deſpair, but ſtill try to regain the right road, and cultivate ſuch habits as may aſſiſt them.

I never knew much ſocial virtue to reſide in a houſe where the ſabbath was groſsly violated.

ON

ON THE MISFORTUNE OF FLUCTUATING PRINCIPLES.

IF we look for any comfort in friendſhip or ſociety, we muſt aſſociate with thoſe who have fixed principles with reſpect to religion; for without them, repeated experience convinces me, the moſt ſhining qualities are unſtable, and not to be depended on.

It has often been a matter of ſurpriſe to me, that ſo few people examine the tenets of the religion they profeſs, or are chriſtians through conviction. They have no anchor to reſt on, nor any fixed chart to direct them

in the doubtful voyage of life; how then can they hope to find the "haven of reſt?" But they think not of it, and cannot be expected to forego preſent advantages. Noble actions muſt ariſe from noble thoughts and views; when they are confined to this world, they muſt be groveling.

Faith, with reſpect to the promiſe of eternal happineſs, can only enable us to combat with our paſſions, with a chance of victory. There are many who pay no attention to revelation, and more, perhaps, who have not any fixed belief in it. The ſure word of comfort is neglected; and how people

can live without it, I can ſcarcely conceive. For as the ſun renews the face of nature, and chaſes away darkneſs from the world, ſo does this, ſtill greater bleſſing, have the ſame effect on the mind, and enlightens and cheers it when every thing elſe fails.

A true ſenſe of our infirmities is the way to make us chriſtians in the moſt extenſive ſenſe of the word. A mind depreſſed with a weight of weakneſſes can only find comfort in the promiſes of the Goſpel. The aſſiſtance there offered muſt raiſe the humble ſoul; and the account of the atonement that has been made, gives a rational

ground for reſting in hope until the toil of virtue is over, and faith has nothing to be exerciſed on.

It is the faſhion now for young men to be deiſts. And many a one has improper books ſent adrift in a ſea of doubts—of which there is no end. This is not a land of certainty; there is no confining the wandering reaſon, and but one clue to prevent its being loſt in endleſs reſearches. Reaſon is indeed the heaven-lighted lamp in man, and may ſafely be truſted when not entirely depended on; but when it pretends to diſcover what is beyond its ken, it certainly ſtretches

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the line too far, and runs into abſurdity. Some ſpeculations are idle and others hurtful, as they raiſe pride, and turn the thoughts to ſubjects that ought to be left unexplored. With love and awe we ſhould think of the High and Lofty One, that inhabiteth eternity! and not preſume to ſay how He muſt exiſt who created us. How unfortunate it is, that man muſt ſink into a brute, and not employ his mind, or elſe, by thinking, grow ſo proud, as often to imagine himſelf a ſuperior being! It is not the doubts of profound thinkers that I here allude to, but the crude notions which young men ſport away when together, and

ſometimes in the company of young women, to make them wonder at their ſuperior wiſdom! There cannot be any thing more dangerous to a mind, not accuſtomed to think, than doubts delivered in a ridiculing way. They never go deep enough to ſolve them, of courſe they ſtick by them; and though they might not influence their conduct, if a fear of the world prevents their being guilty of vices, yet their thoughts are not reſtrained, and they ſhould be obſerved diligently, "For out of them are the iſſues of life." A nice ſenſe of right and wrong ought to be acquired, and then not only great vices will be avoided, but every little meanneſs; truth will reign

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in the inward parts, and mercy will attend her.

I have indeed ſo much compaſſion for thoſe young females who are entering into the world without fixed principles, that I would fain perſuade them to examine a little into the matter. For though in the ſeaſon of gaiety they may not feel the want of them, in that of diſtreſs where will they fly for ſuccour? Even with this ſupport, life is a labor of patience—a conflict; and the utmoſt we can gain is a ſmall portion of peace, a kind of watchful tranquillity, that is liable to continual interruptions.

" Then keep each paſſion down, however dear;
" Truſt me, the tender are the moſt ſevere.
" Guard, while 'tis thine, thy philoſophic eaſe,
" And aſk no joy but that of virtuous peace;
" That bids defiance to the ſtorms of fate:
" High bliſs is only for a higher ſtate."

THOMSON.

BENE-

BENEVOLENCE.

THIS firſt, and moſt amiable virtue, is often found in young perſons that afterwards grow ſelfiſh; a knowledge of the arts of others, is an excuſe to them for practiſing the ſame; and becauſe they have been deceived once, or have found objects unworthy of their charity—if any one appeals to their feelings, the formidable word Impoſture inſtantly baniſhes the compaſſionate emotions, and ſilences conſcience. I do not mean to confine the exerciſe of benevolence to alms-giving, though it is a very material part of it. Faith, hope, and cha-

rity, ought to attend us in our paſſage through this world; but the two firſt leave us when we die, while the other is to be the conſtant inmate of our breaſt through all eternity. We ought not to ſuffer the heavenly ſpark to be quenched by ſelfiſhneſs; if we do, how can we expect it to revive, when the ſoul is diſentangled from the body, and ſhould be prepared for the realms of love? Forbearance and liberality of ſentiment are the virtues of maturity. Children ſhould be taught every thing in a poſitive way; and their own experience can only teach them afterwards to make diſtinctions and allowances. It is then the inferior part of bene-

benevolence that comes within their ſphere of action, and it ſhould not be ſuffered to ſleep. Some part of the money that is allowed them for pocket-money, they ſhould be encouraged to lay out this way, and the ſhort-lived emotions of pity continually retraced 'till they grow into habits.

I knew a child that would, when very young, ſit down and cry if it met a poor perſon, after it had laid out its money in cakes; this occurred once or twice, and the tears were ſhed with additional diſtreſs every time; till at laſt it reſiſted the temptation, and ſaved the money.

I think

I think it a very good method for girls to have a certain allowance for cloaths. A mother can eaſily, without ſeeming to do it, obſerve how they ſpend it, and direct them accordingly. By theſe means they would learn the value of money, and be obliged to contrive. This would be a practical leſſon of œconomy ſuperior to all the theories that could be thought of. The having a fixed ſtipend, too, would enable them to be charitable, in the true ſenſe of the word, as they would then give their own; and by denying themſelves little ornaments, and doing their own work, they might increaſe the ſum appropriated to charitable purpoſes.

A lively

A lively principle of this kind would alſo overcome indolence; for I have known people waſteful and penurious at the ſame time; but the waſtefulneſs was to ſpare themſelves trouble, and others only felt the effects of their penury, to make the balance even.

Women too often confine their love and charity to their own families. They fix not in their minds the precedency of moral obligations, or make their feelings give way to duty. Goodwill to all the human race ſhould dwell in our boſoms, nor ſhould love to individuals induce us to violate this firſt of duties, or make us ſacrifice the intereſt

tereſt of any fellow-creature, to promote that of another, whom we happen to be more partial to. A parent, under diſtreſſed circumſtances, ſhould be ſupported, even though it ſhould prevent our ſaving a fortune for a child; nay more, ſhould they be both in diſtreſs at the ſame time, the prior obligation ſhould be firſt diſcharged.

Under this head may be included the treatment of animals. Over them many children tyrannize with impunity; and find amuſement in tormenting, or wantonly killing, any inſect that comes in their way, though it does them no injury. I am perſuaded, if

they

they were told ſtories of them, and led to take an intereſt in their welfare and occupations, they would be tender to them; as it is, they think man the only thing of conſequence in the creation. I once prevented a girl's killing ants, for ſport, by adapting Mr. Addiſon's account of them to her underſtanding. Ever after ſhe was careful not to tread on them, leſt ſhe ſhould diſtreſs the whole community.

Stories of inſects and animals are the firſt that ſhould rouſe the childiſh paſſions, and exerciſe humanity; and then they will riſe to man, and from him to his Maker.

CARD-

CARD-PLAYING.

CARD-playing is now the conſtant amuſement, I may ſay employment, of young and old, in genteel life. After all the fatigue of the toilet, blooming girls are ſet down to card-tables, and the moſt unpleaſing paſſions called forth. Avarice does not wait for grey hairs and wrinkles, but marks a countenance where the loves and graces ought to revel. The hours that ſhould be ſpent in improving the mind, or in innocent mirth, are thus thrown away; and if the ſtake is not conſiderable enough to rouſe the paſſions, loſt in inſipidity, and a habit acquired

quired which may lead to ſerious miſchief. Not to talk of gaming, many people play for more than they can well afford to loſe, and this ſours their temper. Cards are the univerſal refuge to which the idle and the ignorant reſort, to paſs life away, and to keep their inactive ſouls awake, by the tumult of hope and fear.

" Unknown to them, when ſenſual plea-
" ſures cloy,
" To fill the languid pauſe with finer joy;
" Unknown thoſe powers that raiſe the ſoul
" to flame,
" Catch every nerve, and vibrate through
" the frame."

And, of courſe, this is their favourite amuſement. Silent, ſtupid attention

appears neceſſary; and too frequently little arts are practiſed which debaſe the character, and at beſt give it a trifling turn. Certainly nothing can be more abſurd than permitting girls to acquire a fondneſs for cards. In youth the imagination is lively, and novelty gives charms to every ſcene; pleaſure almoſt obtrudes itſelf, and the pliable mind and warm affections are eaſily wrought on. They want not thoſe reſources, which even reſpectable and ſenſible perſons ſometimes find neceſſary, when they ſee life, as it is unſatisfactory, and cannot anticipate pleaſures, which they know will fade when nearly viewed. Youth

is the ſeaſon of activity, and ſhould not be loſt in liſtleſſneſs. Knowledge ought to be acquired, a laudable ambition encouraged; and even the errors of paſſion may produce uſeful experience, expand the faculties, and teach them to know their own hearts. The moſt ſhining abilities, and the moſt amiable diſpoſitions of the mind, require culture, and a proper ſituation, not only to ripen and improve them, but to guard them againſt the perverſions of vice, and the contagious influence of bad examples.

THE THEATRE.

THE amuſements which this place afford are generally ſuppoſed the moſt rational, and are really ſo to a cultivated mind; yet one that is not quite formed may learn affectation at the theatre. Many of our admired tragedies are too full of declamation, and a falſe diſplay of the paſſions. A heroine is often made to grieve ten or twenty years, and yet the unabated ſorrow has not given her cheeks a pallid hue; ſhe ſtill inſpires the moſt violent paſſion in every beholder, and her own yields not to time. The prominent features of a paſſion are eaſily

copied, while the more delicate touches are overlooked. That ſtart of Cordelia's, when her father ſays, "I think that Lady is my daughter," has affected me beyond meaſure, when I could unmoved hear Caliſta deſcribe the cave in which ſhe would live "Until her tears had waſhed her guilt away."

The principal characters are too frequently made to riſe above human nature, or ſink below it; and this occaſions many falſe concluſions. The chief uſe of dramatic performances ſhould be to teach us to diſcriminate characters; but if we reſt in ſeparat-

ing the good from the bad, we are very ſuperficial obſervers. May I venture a conjecture?—I cannot help thinking, that every human creature has ſome ſpark of goodneſs, which their long-ſuffering and benevolent Father gives them an opportunity of improving, though they may perverſely ſmother it before they ceaſe to breathe.

Death is treated in too ſlight a manner; and ſought, when diſappointments occur, with a degree of impatience, which proves that the main end of life has not been conſidered. That fearful puniſhment of ſin, and convulſion of nature, is too often ex-

poſed

poſed to public view. Until very lately I never had the courage even to look at a perſon dying on the ſtage. The hour of death is not the time for the diſplay of paſſions; nor do I think it natural it ſhould: the mind is then dreadfully diſturbed, and the trifling ſorrows of this world not thought of. The deaths on the ſtage, in ſpite of the boaſted ſenſibility of the age, ſeem to have much the ſame effect on a polite audience, as the execution of malefactors has on the mob that follow them to Tyburn.

The worſt ſpecies of immorality is inculcated, and life (which is to determine the fate of eternity) thrown away when

a kingdom or miſtreſs is loſt. Patience and ſubmiſſion to the will of Heaven, and thoſe virtues which render us uſeful to ſociety, are not brought forward to view; nor can they occaſion thoſe ſurpriſing turns of fortune which moſt delight vulgar minds. The almoſt imperceptible progreſs of the paſſions, which Shakeſpeare has ſo finely delineated, are not ſufficiently obſerved, though the ſtart of the actor is applauded. Few tragedies, I think, will pleaſe a perſon of diſcernment, and their ſenſibility is ſure to be hurt.

Young perſons, who are happily ſituated, do well to enter into fictitious

tious diſtreſs; and if they have any judicious perſon to direct their judgment, it may be improved while their hearts are melted. Yet I would not have them confine their compaſſion to the diſtreſſes occaſioned by love; and perhaps their feelings might more profitably be rouſed, if they were to ſee ſometimes the complicated miſery of ſickneſs and poverty, and weep for the beggar inſtead of the king.

Comedy is not now ſo cenſurable as it was ſome years ago; and a chaſte ear is not often ſhocked with indecencies. When follies are pointed out, and vanity ridiculed, it may be very

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very improving; and perhaps the ſtage is the only place where ridicule is uſeful.

What I have ſaid is certainly only applicable to thoſe who go to ſee the play, and not to ſhew themſelves and waſte time. The moſt inſignificant amuſement will afford inſtruction to thinking minds, and the moſt rational will be loſt on a vacant one.

Remarks on the actors are frequently very tireſome. It is a faſhionable topic, and a thread-bare one; it requires great abilities, and a knowledge of nature, to be a competent

petent judge; and thoſe who do not enter into the ſpirit of the author, are not qualified to converſe with confidence on the ſubject.

PUBLIC

PUBLIC PLACES.

UNDER this head I rank all thoſe places, which are open to an indiſcriminate reſort of company. There ſeems at preſent ſuch a rage for pleaſure, that when adverſity does not call home the thoughts, the whole day is moſtly ſpent in preparations and plans, or in actual diſſipation. Solitude appears inſupportable, and domeſtic comfort ſtupid. And though the amuſements may not always be reliſhed, the mind is ſo enervated it cannot exert itſelf to find out any other ſubſtitute. An immoderate fondneſs for dreſs is acquired, and many faſhionable

able females ſpend half the night in going from one place to another to diſplay their finery, repeat common-place compliments, and raiſe envy in their acquaintance whom they endeavour to outſhine. Women, who are engaged in thoſe ſcenes, muſt ſpend more time in dreſs than they ought to do, and it will occupy their thoughts when they ſhould be better employed.

In the fine Lady how few traits do we obſerve of thoſe affections which dignify human nature! If ſhe has any maternal tenderneſs, it is of a childiſh kind. We cannot be too careful not to verge on this character; though

ſhe lives many years ſhe is ſtill a child in underſtanding, and of ſo little uſe to ſociety, that her death would ſcarcely be obſerved.

Diſſipation leads to poverty, which cannot be patiently borne by thoſe who have lived on the vain applauſe of others, on account of outward advantages; theſe were the things they imagined of moſt conſequence, and of courſe they are tormented with falſe ſhame, when by a reverſe of fortune they are deprived of them.

A young innocent girl, when ſhe firſt enters into gay ſcenes, finds her

ſpirits

ſpirits ſo raiſed by them, that ſhe would often be loſt in delight, if ſhe was not checked by obſerving the behaviour of a claſs of females who attend thoſe places. What a painful train of reflections do then ariſe in the mind, and convictions of the vice and folly of the world are prematurely forced on it. It is no longer a paradiſe, for innocence is not there; the taint of vice poiſons every enjoyment, and affectation, though deſpiſed, is very contagious. If theſe reflections do not occur, languor follows the extraordinary exertions, and weak minds fall a prey to imaginary diſtreſs, to baniſh which they are obliged to take as a remedy what produced the diſeaſe.

We

We talk of amuſements unbending the mind; ſo they ought; yet even in the hours of relaxation we are acquiring habits. A mind accuſtomed to obſerve can never be quite idle, and will catch improvement on all occaſions. Our purſuits and pleaſures ſhould have the ſame tendency, and every thing concur to prepare us for a ſtate of purity and happineſs. There vice and folly will not poiſon our pleaſures; our faculties will expand, and not miſtake their objects; and we ſhall no longer "ſee as through a "glaſs darkly, but know, even as we "are known."

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FINIS.